



THE  
DYING MAN'S  
Last Sermon;

O R,  
*The Fathers Last Blessing.*

Left and bequeathed as a Legacy to his  
Children, immediately before his death.

Being comfortable Meditations and Pre-  
parations for the day of death; which  
for the worth of them are more worthy to be  
written in letters of gold, then with Ink & Paper.

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By *Andrew Jones*, a servant of Jesus Christ.

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Job 14 1,2. *Man that is born of a woman, is of few  
days, and full of trouble. He cometh forth like a  
flower, and is cut down: he fleeth also as a sha-  
dow, and continueth not.*



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THE  
FATHERS  
last Blessing.

Left and bequeathed as a Legacy unto his  
Children a little before his Death.

**T**he life of a Christian is, or rather should be a continued daily meditation, for a preparation for the day of his death. The first Man living was called Adam, Gen. 2. which in the Original signifies a clod of red earth: and he was arrayed and cloathed by God with the skins of dead Beasts, and ad-



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judged to the Earth to dig and delve in it. God would have his very Name, his Apparel, his Employments, to be continual remembrancers of his original, and premonitions of his mortality. O that men were wise, that they understood this, that they would remember their latter end ! For whatsoever a Mans Wisdom, Birth, Beauty, Strength, or State be, his Foundation is in the Dust : Dust thou art, and unto Dust thou shalt return, Gen. 3. 19. There seems to be a vast difference between a Cedar and a Shrub, a Vine and a Bramble, so long as they both grow together, but cut them down and burn them, and their ashes will be one and the same. In this mortal life some men sit upon the Throne, others are grinding at the Mill ; some go clothed in Purple, and fare deliciously every day as Dives did, and others like Lazarus, live at rich mens gates, and have not so much as the crumbs of their table : but in the grave there is no difference, there the poor and the rich are all one ; the Worms feed as well on Rich Dives, as on poor Lazarus : Kings and Emperors must submit to Death, and lay down their Crowns and Scepters at the Grave.

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The Daughters of Jerusalem, as the Prophet Isaiah saith in the third Chapter and sixteenth Verse; Which walk with stretched forth necks, and wanton enticing eyes, mincing as they go, and making a tinkling with their feet, must at last drop into the grave. And they that glory in the nobleness of their Birth and Blood, must make their beds in the dust, and acknowledge Corruption for their Father, and the Worms for their Mother. Why then should sinful Dust and Ashes be proud? For we brought nothing with us into this world, and it is most certain we shall carry nothing with us out of this World, as the Apostle saith, 1 Tim. 6. 7. And holy Job saith, Job 1. 21. Naked came we out of our Mothers Womb, and naked shall we return, &c. And the Apostle saith, Heb. 9. 27. It is appointed for all men once to dye. There is nothing more certain then Death, and yet nothing more uncertain: Most certain it is we must all dye, but when, where, or how we must dye, that is altogether uncertain.

We read in the Scripture that all the Fathers dyed, Gen. 5. Adam the first man dyed; and Methuselah the eldest Man, he



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dyled, also Abraham the friend of God, father of all the faithfull, he dyled: as you may read Gen. 25. 8. And Abraham gave up the Ghost, and dyled in a good old age an old man and full of years. David a man after Gods own heart, who triumphed over all the host of the Philistines, and slew Goliath, 1 Sam. 17. 49. yet was overcome to death: as you may read, 1 Kings 2. 10. And Solomon the wisest of men, was constrained to submit unto death, as you may see 1 Kings 11. 43. And Moses the servant of the Lord, he dyled, Deut. 34. 5. And what man is he that liveth and shall not see death? For as wise men dye, (saith the Psalmist, Psalm 49. 10.) so likewise the fool, and the brutish person. We all, like the Disciples, run fast, who shall come first to the Sepulchre. We are no sooner born but we begin to dye. Man that is born of a woman is of few days, he cometh forth like a flower, and is cut down, Job 14. 1, 2. in the morning they grow up & flourish in the evening they are cut down and withered, saith Moses, Psa. 90. 9. And holy Job saith, There is an appointed time for man upon earth, and God hath set bounds beyond which he cannot pass, Job 7. 1.



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At the end of his appointed time he must dye; yet the time when is very uncertain, as also the manner how: for one dyeth in full strength, and another in the bitterness of his soul. God will have us ignorant of the day of our death, that we may be ready every day. We are but Tenants at will, and know not how soon our great Lord and Landlord may eject us, Death surprized Abel in the field, Gen. 4. 8. Ely sitting at the door, 1 Sam. 4. 18. and Iobs Children a feasting, Iob 1. 18. Herod sitting on his throne, Acts 12. 33. And as death it self is uncertain; so is the manner also uncertain; there is a natural death, and there is a violent death: a natural death is when a man, as a lamp goeth out, because there is no more oyl left to feed it, and a violent death is when the soul is as it were thrust out of the body by some untimely accident. There is a timely Death, when a Man comes to his growth, in a full age, as a shock of Corn cometh in his season, which every godly Man doth, though he Dye never so soon, or never so young. And there is also an untimely Death; (that is) when a Man is cropt or cut off as an Ear of Corn before it be Harvest. And there is a lingering Death when the  
soul

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soul is besieged with sickness, and so starved out of his habitation. And there is a sudden Death which strikes without giving warning, from which the Lord deliver us. And there is also a quiet death, a departing in peace, when the soul doth as it were, steal out of the body.

Josiah he dyes by the wound of an arrow, 2 Chron. 35. 23. Abimelech by the fall of a stone, Iudges 9. 53. wicked proud Iezabel is eaten up of dogs, 2-Kings 9. 36. there are thousand of casualties and diseases, and no Man living knoweth what shall be his end: For unto God the Lord belong the issues of death, Psa. 63. 26. There is but one way into the world, but there is a thousand ways out of the world: & we may all say of Death as David of Ahimaaz, he is a good Man, & bringeth good tydings.

For first, the Death of the body frees us from the body of Death, the remainders of corruption.

Secondly, the death of the body frees us from the Misery and incumbrances of this life. So many are the Miseries and afflictions of this life, that were it not for the hope of Heaven, it would be worse then hell it self; crosses and afflictions come as fast upon



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upon us as Iobs Messengers. The life of Man is like a Winters day, short and very cloudy, Few and evil are the days of this life, Gen. 45. 9. Man that is born of a Woman is but of few days, but full of troubles. Job 14. 1, 2. Lastly, death translates us from a Prison to a Pallace, from a Scaffold to a Paradise, from a vale of Miseries to a kingdom of Glorv, where God shall wipe away all tears from our eyes, Rev. 21. 4. Where there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, where we shall be perfectly free from all sin; therefore may we say with Solomon, Better is the dead then the living, And with St. Paul, To me to live is Christ, and to dye is gain, Phil. 1. 21.

Every Man with Balaam desires to dye the death of the righteous, Numb. 23. 10. and in this they desire well: For to dye well is a point of the highest concernment in the world, because either eternal life or eternal death depends upon it; for as the tree falls, so shall it lye. But to dye well is not attainable, unless we have first learnt the art of living well: a fair day may have a foul Evening, but a good life cannot have a bad death; for as David saith, Psal. 37. 37.

Mark



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Mark the perfect man, and behold the up-  
right, for the end of that man is peace  
therefore it is good always to be in readi-  
ness for death; and whensoever the will  
of the Lord is, willingly & chearfully to sub-  
mit unto it: for it is written, Revel. 14. 13.  
Blessed are the dead which die in the Lord  
they rest from their labours, and their  
works do follow them. And if we be dead in  
Christ we shall also rise with Christ, Rom.  
6. 8. For when Christ who is our life shall ap-  
pear, then shall we also appear with him in  
glory, Col. 3. 4.

And now my Son, I have leasure and  
opportunity enough, so have I cause more  
then enough to Meditate and prepare for  
Death. I bless God, neither my prosperitie  
nor my aduersity hath made me a stranger  
to the thoughts of Mortality, for Medita-  
ting on, and preparing for death, is never  
unseasonable, although the time and man-  
ner of death be always ever uncertain.  
I bless God I am not so old as to be weary  
of life, nor so bad as to be either afraid to  
dye, or ashamed to live; my afflictions  
make me even sometimes desire to dye; but  
when I consider that it is the glory of a  
Christian to dye daily, I desire to conquer  
Death

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death by Faith, and hopes of a better life :  
Blessed be God, I can look upon the sting  
of death as unpoisonous, although it may  
be sharp, because I know my Redeemer Je-  
sus Christ hath taken it away by his death.  
I can say, and that truly, I never found so  
much life of Religion, the feast of a good  
Conscience, as I have done since I came  
to converse so nearly with the thought of  
Death. I do wholly desire to depend upon  
God, and submit to his will; both in life  
and death. I shall not think my Life too  
long or too tedious, if God by prolonging  
it shall be pleased to give me fresh opportu-  
nity to do good thereby; neither shall I  
think my death too soon, whensoever the  
will of the Lord is to call for me: it is  
my honour and my exceeding great com-  
fort that I can go as willingly to my grave  
as to a bed of Down, or Roses; the will of  
God hath confined and concluded my will.  
I shall have pleasure in dying; for Death  
cannot deprive me of more then I am wil-  
ling to lose when God sees it fit, whose  
Mercy I am confident will abundantly re-  
ward my loss with the joys of Heaven.

My Son, the God of heaven and earth  
be thy Portion; these are my last words,  
for



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for now the time is come, that I must  
leave this world and go to a better;  
therto as a Father have I protected and  
corrected you; but now my time being come  
my days being but of a span long, I must  
go hence, and shall be no more seen, Psal.  
39. 13. See therefore that you serve the  
Lord with all singleness and uprightness  
of heart in godly sincerity, and he will be  
a father unto thee in my stead. Keep  
good Conscience all the days of thy life  
do to others, as thou wouldst have others  
to do to thee: For that is the Law and the  
Prophets, saith our blessed Saviour, Mat.  
7. 12. And then when the time shall come  
(which although you be young now, you  
know not how near it may lodge at the  
present: for many are living now, that  
must dye to Morrow; who would weep  
they knew they had so short a time to Live  
that when you shall lye upon your Death  
bed, death may not affrighten you, but must  
appear unto you, as blessed be God it doth  
now unto me, not in his ugly shapes and  
deformities, but singless as a friend; then  
shall you have comfort within you, that  
shall rejoyce you when all outward Com-  
forts fail you: then every pain you feel



shall be but as a pleasure unto you; because it shall prevent the pains of Hell: then the Grave shall not appear loathsome unto you, but sweet because it was the Lords bed. I bless God, I find the truth of this upon my own soul; and O that the Mercies of God to me, might move you and all others to love him, and to serve him to your lives end. And I charge thee before God, before whom I am presently to appear, that thou honour God above all things daily and principally: let him be thy fear, and let him be thy dread, let him be thy counsellour, the joy and delight of thy Soul; and be sure thou set God always before thy face, so will he be a Lanthorn to thy feet, and a guide to thy paths. Labour strongly to suppress vice, and exalt virtue; strive to be in love with goodness, remember that thou must give an account for each idle hour, and every idle Word, as our Saviour saith, Mat. 12. 36. Let all thy actions then proceed from a good conscience, for thou shalt never thrive by such ways and means as God hath accursed; for that is a miserable gain that is gotten by the loss of the soul. For what shall it profit a man to gain the whole world, & lose his  
own

soul? Mat. 16. 26. Be always the same in the sight of God, for he seeth all Mens actions, be they never so secret: as thou appearedst to be in the sight of Men. Take heed thou givest no aid nor assistance to any wicked words or works; neither countenance wicked Men in the least with thy company; for the faults of those whom thou favouredst will be imputed to thee. Be not a follower of those that enrich themselves by unjust gain: for it is better to be poor with honesty, then rich by wickedness: account that day lost in which thou hast not done or learnt some good. Be more careful to keep thy Word then thy Money: acquaint thyself with such as are good and virtuous: look upon every thing here below as very uncertain, so shalt thou not rejoyce overmuch in thy prosperity, nor be oversad or dismayed in adversity. And what counsel I give thee here for the present, be sure thou treasure it up in store for the time to come.

My Son (saith Solomon, Pro. 1, &c.) hear the instructions of thy father: hear ye children the instructions of a father, & attend to know understanding; then shalt thou understand the fear of the Lord, & find the know



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knowledge of God; then shalt thou understand righteousness, judgement, and equity, yea every good path; walk in the ways of good men, & keep the paths of the righteous; for the upright shall dwell in the Land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, & transgressors shall be rooted out. Let not mercy & truth forsake thee, bind them about thy neck, write them upon the tables of thy heart, so shalt thou find favor & good understanding in the sight of God and man. Trust in the Lord with all thy heart, and lean not to thine own understanding. In all thy ways acknowledge him, & he shall direct thy paths; happy is the man that finds wisdom, that getteth understanding, for the merchandise of it is better then silver, & the gain thereof then fine gold. She is more precious then rubies her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold on her, and happy is every one that retains her. y Son keep sound wisdom and discretion, and let it not depart from thine eyes. so shall it be life to thy soul, & grace to thy neck: then shalt thou walk in thy way safely, & thy



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foot shall not stumble. When thou lyest down thou shalt not be afraid, for the Lord shall be thy confidence. With-hold not good from them to whom it is due, when it is in the power of thy hand to do it. Enter not into the path of the wicked, go not in the way of wicked men; avoid it, pass not by it, turn from it, and pass away, turn not to the right hand nor to the left, remove thy foot from evil, be not over hasty to get riches but consider it is the blessing of the Lord that maketh rich, and he addeth no sorrow to it. Let not thine heart envy sinners, but be thou in the fear of the Lord all the day. Be not among wine-bibbers, nor among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty; and drowlines shall cloath a man with rags. Look not upon the wine when it is red, when it giveth its colour in the cup; for at the last it stingeth like a serpent. Devise not evil against thy neightor, for he that deviseth to do evil shall be called a mischievous person. Rejoyce not when thy enemy falls, & let not thine heart be glad when he stumbleth, lest the Lord see it, and it displease him; give not thy strength unto women, nor thy words to

shal

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that which destroyeth Kings. It is not for Kings to drink wine, nor Princes strong drink; lest they drink and forget the Law. Open thy mouth for the dumb, open thy mouth; judge righteously, and plead the cause of the poor and needy. Say not thou what is the cause that the former days were better then these, for thou dost not wisely imagine concerning that, but consider the work of the Lord; for who can make that streight which he hath made crooked, Eccles. 7. 10, 13.

And further, my Son I would have thee to consider seriously of what I have said, and remember this as the last words of thy dying father: Fear God and keep his commandments. for this is the whole duty of man: For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Eccle. 12. 13, 14.

Thus having briefly admonished thee in the words of the wise Man, I shall spend out my last last breath in a word or two more, & I have done: it is some refreshment to my fainting spirits to consider how you have begun & spent some years in the experience of trouble, & exercise of patience; & indeed I had

B. 2

rather



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rather you should be good and afflicted, then  
great & ioyfull in the world, I hope God hath  
designed you to both, having so early put you  
on the exercise of his Graces, faith, love, and  
patience, which only will dispose you to these  
principally endowments & improvements that  
may gain you the love & favour of all those  
that fear the Lord. With God I would have  
you begin, & with God I would have you end  
you have begun well, the Lord bless you, grow  
on & prosper, piety will make you prosperous  
at least it will keep you from being miserable,  
Godliness is profitable unto all things  
having the promise of the life that now is  
and of the life to come. 1 Tim. 4. 8. For is  
he much a loser that loseth all, yet saveth  
his own soul. I trust you have already tasted  
of that bitter cup whereof I have so deeply  
drunk. Above all, I would have you as I hope  
you are already, well grounded and settled in  
religion, & the ways of God, in which I charge  
you to persevere; for unless you be well  
grounded & settled in religion, you shall never  
want temptations to destroy you, Therefore  
take heed of abetting any Faction whatsoever,  
for I have observed, that the Devil of  
rebellion doth turn himself commonly into  
an Angel of light & reformation: when some

Gen

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Men's consciences accuse them with Sediti-  
tion and Heresie, they like the old Serpent  
pretend new light, & stop its mouth with the  
name & noise of religion; & when piety pleads  
for peace & patience, then they cry out Zeal,  
Zeal: be sure always to keep up well ground-  
ed Piety, and such Fundamental truths  
as mend both hearts & lives of most Men: &  
with an equal eye and impartial hand, distri-  
bute competent rewards to such as by well-  
doing shall deserve them, which will un-  
doubtedly gain you both the hearts & labors  
of the best, yea, & the most too, who though they  
be not good themselves will be glad to see the  
works of virtue sweetened by temporal re-  
wards.

And once more I do require you, & intreat  
you as a father, as a dying father, that you  
never suffer your heart to receive the least  
dissatisfaction to the truth of religion now es-  
tablished, which I have by experience found  
to be the best in the world, & nearest agree-  
ing to the word of God. Happy times I hope  
will attend you. The Lord bless you, & esta-  
blish your soul in righteousness, that as you  
grow in years so you may grow also in wis-  
dom & goodness, in grace & favour both with  
God & Man. The Lord bless you, & make his  
face



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face to shine upon you. And now behold I am ready to be offered up, & the time of my departure is at hand, I bless God I can say as St. Paul did, 2 Tim. 3. 7, 8. I have fought a good fight, I have finish'd my course, I have kept the faith; henceforth therefore there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me onely, but to all them also that love his appearing. And now I leave you, & go before you to a better Kingdome; an inheritance that is incorruptible and undefiled that fadeth not away. 1 Pet. 1. 1; 4. which the Lord hath prepared for me, and me for it, through the onely & alone Merits of my onely and all sufficient Lord and Saviour Jesus Christ; to whose blessed protection and Mercy, I commend and leave you: and so farewell till we meet if not on Earth, yet in Heaven.

F I N I S.

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